

means because they are not used to the conventionalities of pictorial art. The ancient Saturnalia and the carnival have been special times of license at which the ordinary social restrictions have been relaxed for a time by conventionalization. Our own Fourth of July is a day of noise, risk, and annoyance, on which things are allowed which would not be allowed at any other time. We consent to it because "it is Fourth of July." The history of wedding ceremonies presents very many instances of conventionalization. Jests and buffoonery have been tolerated for the occasion. They became such an annoyance that people revolted against them, and invented means to escape them. Dress used in bathing, sport, the drama, or work is protected by conventionalization. The occasion calls for a variation from current usage, and the conventionalization, while granting toleration, defines it also, and makes a new law for the exceptional case. It is like taboo, and is, in fact, the form of taboo in high civilization. Like taboo, it has two aspects, —it is either destructive or protective. The conventionalization bars out what might be offensive (i.e. when a thing may be done only under the conditions set by conventionalization), or it secures toleration for what would otherwise be forbidden. Respect, reverence, sacredness, and holiness, which are taboos in low civilization, become conventionalities in high civilization.

75. Conventions indispensable. Conventionality is often denounced as untrue and hypocritical. It is said that we ought to be natural. Respectability is often sneered at because it is a sum of conventionalities. The conventionalizations which persist are the resultant of experiments and experience as to the devices by

which to soften and smoothen the details of life.  
They are indispensable. We might as well renounce clothes  
as to try to abolish them.

76. The ethos or group character. All that has  
been said in this chapter about the folkways and the mores  
leads up to the idea of the group character which the Greeks  
called the ethos, that is, the totality of characteristic traits by  
which a group is individualized and differentiated from others. The  
great nations of southeastern Asia were long removed from  
familiar contact